Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

CHRISTIANITY SUITED TO MAN'S WANTS.

In the first volume of sermons by Rev. W. J. Fox, is one entitled "Christ the Desire of all Nations." We quote from it the following passages.

Assurance of divine mercy was a need which the common consciousness of guilt had generated; and Christ came on a mission of grace, the messenger of God's forgiveness to the repentant sinner.

How fearfully did the apprehension of divine anger lower over the ancient world! There was the cloud of the deluge, but not the rainbow. There was the temptation that beguiled, and the curse that thundered, but not the promise of the seed of the woman that should bruise the serpent's head. The prevalent custom of sacrifice is an impressive testimony of the prevalent and agonizing consciousness of transgression. Fear, in conformity with its nature, became cruel. Suffering was inflicted in the hope that thereby punishment would be averted. Guilt sought to expiate the magnitude of its offence by the dignity of its victim. Man's terror raised the altar on which his fellow-man was to be immolated to appease heaven's wrath. Even the father sank in the sinner; and the wretches offered their children to the demons they adored.

It is true that this terror shews most unworthy and degraded conceptions of the Divine character. That circumstance confirms the purpose for which I advert to these facts. It shews the extent of the apprehension generated by transgression, and the necessity for its alleviation. The consciousness of guilt not only prompted the unnatural sacrifice, but first robed in deadly terror the deities who were thus to be placated. Fear first made the Gods, and then prescribed the victims. And guilt made the fear. O! the groan of bitter anguish and bitterer anticipation which echoed from land to land; and the trembling question 'what must I do to be saved?' Did not man want to know that the Deity has a father's heart, a father's love, a father's pity and compassion? Was it not the desire of all nations that to 'repentance' there should be the gospel addition of 'the remission of sins'? Was there not, in all their offerings and immolations, a groping after that perfect sacrifice, the self-devotion of Christ to an arduous life and an ignominious death, that the boundless mercy and free grace of God might be proclaimed to every penitent transgressor that walked the earth? Here was what they vainly sought, in ceremony and in blood. Here was the satisfaction of doubt, the removal of fear, the subjugation of vice; where sin had abounded, grace super-abounding; God reconciling the world unto himself; and teaching us freely to forgive by the glorious lesson of his mercy.

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Some better guidance than they possessed to immortality, and happiness, and heaven, has been the desire of all nations, from the rudest to the most refined. How have they not groped about after their happiness, 'our being's end and aim;' how have they not felt rising strongly in their bosoms the 'longing after immortality'! The notion of another world seems indigenous to this world; that which is, universally generates the idea of that which is to come. Every region of the earth has been a prototype of heaven; the hunting grounds of the Indian, and the Elysian fields of Greece. Death has reigned over mankind, and the grave conquered them; but they have always longed for death to be dethroned, and the grave to be vanquished. The soul has beaten against the bars of its mortal cage, knowing that its wings were made for flight, and that beyond these were large and glorious regions in which it should expatiate. Yes, the orphan's heart felt that he had a Father, though he knew him not: the soul of the immortal told of eternity, though he stood in the place of tombs. Here is the want, in our nature; here is the remedy, in the gospel. Christ died and rose again. He brought life and immortality to light, and threw open heaven's everlasting gates. Here was a future life ascertained; not by able speculation, but by historical fact. It was not proved theoretically, but exhibited practically. And the heaven, and the happiness of Christianity, how simple, yet how satisfactory are they! Indefinite in those details which must be borrowed from earth, and are therefore sure to disappoint; but clear in those principles of enjoyment which the heart at once recognizes as the elements of its felicity. Christ appears as the leader of his brethren into a state of purity, knowledge, love, activity, and eternal progressiveness. God, by him, gives grace and glory; the one the consummation of the other. There is no other delineation of heaven which so elevates the character and commences its own realization in the good man's mind on earth. It makes the very desire of that state an agency to prepare us for its possession. As Christ depicted it, the wish for heaven tends to raise a man above the world. Our highest interest becomes our most imperative duty; we best love ourselves in loving others, and he identifies the effort for individual and for universal happiness. To do good is to be good; and to be good is to become blessed: and thus are we led on till we become, in purity and enjoyment, one with him as he is one with God, who will be all in all.

In this correspondence of the gospel with man's wants and desires we trace both the divinity of its origin and the benignity of its author. He framed it, who made the heart and who knows the heart. They are the workmanship of the same Creator. They are the inspiration of longings into his children's hearts by a Parent who has nobly provided for their gratification. All souls are his; and if he left them awhile to wander in doubt, fear, and bewildering anxiety, it was to make the Saviour, whom he purposed to send, the desire of all nations. O he is 'wise in counsel and excellent in working.' May we 'praise the Lord for his goodness and for his wonderful works to the children of men!'

And if all have not at once recognized that which alone is the reality of their often undefined and indistinct desires, there is nothing strange in this; nothing but what from that very indistinctness we might have anticipated; nothing which perverted ingenuity can manufacture, though the attempt has been made, into a valid objection. Thousands and millions did recognize it at once, and its spread was as the lightning. And the clouds which gathered are evidently but clouds. Christianity is the universal religion, in its native fitness; and let any one contemplate the world and deny its tendency to universality in fact. The nations of Christendom, at the head as they are of the human race, are the nations whose religion, even if it were not true, even if it were not divine, must become the religion of the world. May the day hasten! God of heaven, let thy kingdom come, and in the seed of Abraham let all the nations of the earth be blessed.

Meanwhile, in its fitness for us, let our hearts be glad with a holy joy and a devout gratitude. This is the salvation, and such the Saviour, who is adapted to our necessities. Our whole nature wants the gospel. Goodness wants it; penitence wants it; grief wants it; prosperity wants it; we want it in solitude; we want it in society; we want it in our weakness, and in our energy; life wants it; death wants it; bereavement wants it; they all exclaim, *Come, Lord Jesus;* and he replies, *Behold I come quickly.* All hearts have their burdens; all spirits sometimes faint; and sweet to all is the voice which says, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'

[From the Salem Corespondence.]

TERMS OF CHRISTIAN COMMUNION.

Let us now inquire what were the terms, or professions of faith, upon which Christ and his apostles received those who would become his followers and members of his church. This can be ascertained only from the scriptures of the New Testament. And what are the creeds and confessions of faith which we find there? What was that which drew from our Lord the solemn declaration to Peter, as to the foundation of his church? This only, "Thou art the Christ, the son of the living God." What said Martha, in answer to our Lord's question, "Believest thou this?" "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." What was the faith declared by John in his gospel, as the end for which the miracles of our blessed Saviour were wrought? "These are written that ye might believe that Jesus is the Son of God, and that believing ye might have life through his name." What was the sum of Peter's first preaching, upon which were added to the church about three thousand souls?—"Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What was the profession upon which Philip baptized the Eunuch? "I believe tha. Jesus Christ is the Son of God." And what was the faith upon which Paul promised salvation? "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved." What says the beloved disciple of our Lord? "Whosoever believeth that Jesus is the Christ, is born of God." And again, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." "To us," says the great apostle of the Gentiles, "there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him."

Such are the true Scripture creeds. Such were the terms upon which the apostles received men to communion, as members of Christ's church, subjects of his kingdom, and entitled to all the privileges of the gospel dispensation for attaining eternal life through faith and repentance. Such, too, for some time after the apostles' days, continued to be the terms of admission into Christ's church. "Whoever through the powerful operation of divine truth, had been brought to profess a faith in Christ as the Saviour of the human race, although they might in other respects be uninformed, and various errors might still remain to be rooted out of their minds, were yet baptized, and admitted into the fellowship of Christ's kingdom."

"If," says Bishop Taylor, "we have found out what foundation Christ and his apostles did lay, that is, what body and system of articles simply necessary they taught and required of us to believe, we need not, we cannot enlarge that system or collection.—The articles of necessary belief to all, (which are the only foundation,) they cannot be several in several ages and to several persons."

It was by departing from this foundation principle, and imposing upon Christians other and abstruser articles of belief than those required in the gospel, that the system of ecclesiastical tyranny commenced, which became intolerable under the Roman pontiffs, and roused the spirit of Luther and others, who assailed it with the Bible and their own reason as their mighty weapons. Appealing to the pure word of God, as their only guide in matters of faith, and asserting the right to the free exercise of their judgment in ascertaining its meaning for themselves, their arguments are irresistible. Had all these reformers and their followers remained constant to their first principles, we might have seen the church restored to the purity and simplicity of its primitive days. But some of those who were most resolute in breaking from the papal tyranny, brought away their chains to fasten them upon their brother reformers, who would not stop in the career of improvement precisely where they judged proper. Hence succeeded, among the half reformed churches themselves, fresh impositions, persecutions, and struggles.

Should not these lamentable delusions teach all such half reformed churches the value of Christian liberty, and the importance of returning to the gospel terms of communion? Much may be found in the conduct and sentiments of our Puritan ancestors to animate those churches of the present day which most need reformation, thus to retrace their steps. The Puritan fathers nobly contended against the impositions of the English hierachy with the same weapons, which had been successfully wielded against the tyranny of the Romish church. The age was not sufficiently enlightened, indeed, on the subject of liberty and toleration, to prevent occasional lapses into a spirit of popery, among these intrepid assertors of the rights of conscience. But in general, the example of the Puritans, as to the imposition of unauthorized creeds, both in England, and after their settlement in this country, appears to eminent advantage, compared with that of some of their more privileged descendants. In their contests with the Episcopal church, they urged the duty of advancing the reformation to perfection, conforming the church to scripture rule, and bringing it back to apostolical purity in doctrine, discipline, and worship. They considered the Christian church, not as a society which could form itself after whatever model, and make whatever laws it should please, but a community, whose constitution and laws were already formed by Christ, its sole king and lawgiver. These principles they continued to maintain, after their separation from the English church, in the gathering and formation of their own churches. Their confessions and covenants were, for the most part, simple and practical, and generally contained the principle, not only that the word of God was to be regarded as a perfect rule of faith, but that further light and instruction were to be sought and received from it.

MORALITY.

We have long wanted to see such a vindication of the abused term "morality" as we here give from the notice of the life of Sir Isaac Newton, in the July number of the Christian Examiner.

We consider moral and religious the same; by morality, we mean not merely external decency, but religious conduct flowing from religious principle. We call no man moral who is not so according to Christian morality. It is time to rescue the word "moral" from undeserved reproach, and to insist upon it that the word is properly applied only to him who does his duty to God and man with zeal, with energy, and with all his heart. This can never be done without strong religious feelings; without a love of God as our Father,—a love, fervent, sincere, and trusting; nor without regarding this world as the school of elementary education for another. With these feelings in his breast, a man cannot live to himself nor to this world alone, and whoever does regard himself and this world only has no right to be called moral; that name is the prize of a higher calling,—the reward of an immortal ambition.

From "Contemplations of the Saviour."

SPIRITUAL AFFECTIONS.

"*Did not our hearts burn within us by the way?*" May we not all look back upon hours in our own lives which answer to this description of the disciples' feelings? There are times when our hearts hold converse with a Being whom they do not comprehend; when a feeling of solemn thought comes over them, and they seem in the presence of something indescribably holy. It was thus with the disciples, as they trod, with their unknown Master, the path to Emmaus. It is at such times that the Spirit of God is holding converse with our spirits. Let us not silence its whisperings by permitting the loud voice of the world to make them unheard; but in solitude, "commune with our own hearts," and with our Maker, "and be still." We shall find virtuous principle acquiring strength, and the force of headlong impulse weakened. The things which before were hard to our minds in the dispensations of Providence will become easy to understand, and doubt will give place to faith and adoring love, as the sadness and ignorance which hung over the minds of the disciples gave way as the Saviour instructed them from the scriptures in the prophecies relating to himself.

HYMN.

Hath not thy heart within thee burned
At evening's calm and holy hour,
As if its inmost depths discerned
The presence of a loftier power?

Hast thou not heard, 'midst forest glades,
While ancient rivers murmured by,
A voice from forth the eternal shades,
That speak a present Deity?

And as, upon the sacred page,
Thine eye in rapt attention turned
O'er records of a holier age,
Hath not thy heart within thee burned?

It was the voice of God, that spake
In silence to thy silent heart;
And bade each worthier thought awake.
And every dream of earth depart.

Voice of our God, oh yet be near?
In low, sweet accents whisper peace;
Direct us on our pathway here,
Then bid in heaven our wanderings cease.

UNITARIANS REVERENCE THE SCRIPTURES.

We copy the following remarks on the respect manifested for the scriptures by Unitarians, from Mr Walker's sermon at the late ordination at Cincinnati.

The error has been industriously propagated, that Liberal Christians, or Unitarians, do not pay a proper respect and submission to the obvious teachings of the word of God. I do not propose to comment on the mistakes, or the disingenuousness, in which such an imputation must have originated; much less to retaliate the wrong, even though I might think that this could be done, in some cases, with considerable show of reason and justice. I have charity to believe, that every sect, certainly that every Protestant sect, as a body, mean to derive, and think that they really do derive, their peculiar opinions and practices from a just and fair interpretation of the sacred volume. Still, there are considerations, some of which it will be my present object to bring a little more distinctly into notice, which demonstrate, as it seems to me, that the conduct of Unitarians is the most enlightened and consistent, in this respect, and most in accordance with a proper respect for, and a strict fidelity to, both the spirit and the letter of the written word.

Unitarians are among the very few Christian sects, who, in practice as well as in theory, recognize and respect, as the fundamental principles of Protestantism, the sufficiency of the scriptures, and the right of private judgment in the interpretation of the scriptures.

In most places it is not enough that a man professes to believe in the scriptures as he understands them, and gives evidence, in his general conduct, of the sincerity of his profession. He must not only believe in the scriptures themselves, but also in some human exposition of the scriptures, or be shut out from Christian privileges and Christian rights. The whole business of creed-making and creed-imposing is at war, as it seems to me, not only with Christian liberty and Protestant consistency, but with a proper sense of the entire and sole supremacy of God's word in the church. I know it is sometimes said, that the creed is formed and imposed in the belief that it conveys the true sense of scripture, and is, therefore, held on the authority of scripture and on that alone, so that after all, it is the Bible, and the Bible only. But this is evading the objection, not answering it; for the objection is not, that a man should express his present convictions of the true import of scripture in the form of a creed, but that he should attempt to impose it on others, or on his future self, as a test of the Christian character, or as a condition of Christian rights and privileges. Sooner than be a Protestant, and take my Bible with the interpretation put upon it by a dead creed, I would be a Catholic, and take my Bible with the interpretation put upon it by a living church; for the last is capable, at least, of availing itself of the new lights that offer, and thus accommodating itself to the progress of the human mind. It is not enough considered, that to take the *sense* of scripture on human authority, and at human dictation, is to take our religion itself on human authority, and at human dictation.

I may add that no Christians have evinced a stronger desire than Unitarians, to restore the text of scripture to its original state, and put into the hands of the people generally correct and approved translations of scripture.

Unitarians evince their reverence for scripture, by adhering as closely as possible, in the inculcation of essential and fundamental doctrines, to the words of scripture.

"And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is *one* Lord." Jesus again, in solemn prayer to the *Father*, says, "And this is life eternal, that they might know *Thee, the only true God*, and Jesus Christ, whom *Thou* has sent." Paul also contends, "For though there be that are called gods, whether in heaven or in earth, (as there are gods many and lords many,) but unto us there is but *one God, the Father*." Unitarians, therefore, can say, what Trinitarians cannot, not only that their doctrine is taught in scripture, but that it is taught there in so many words. The honest Trinitarian believes, doubtless, that his peculiar doctrines are taught in scripture, at least by implication or construction; but he cannot believe that they are taught there expressly, and in so many words.

[From Whitman's Sermons.]

CONNEXION OF SIN WITH SUFFERING.

There is a moral distinction in actions. Some are righteous, and some are wicked. Virtue and vice are not unmeaning names. They are realities. They are distinct and unalterable in their nature. And no false reasoning can ever make holiness sin, or sin holiness. This distinction we all feel and understand; for whatever may be our own character, we approve of goodness whenever exhibited in others, and we as readily disapprove of iniquity whenever and wherever manifested. This distinction is also known and felt in a greater or less degree, by all persons in all countries. Go to the most uncivilized people on the face of the globe; tell them some actions are bad and some are good, and you will communicate no information; for they are already acquainted with this natural, simple, universal truth. Go even to the French Atheists of the former revolution; they decreed that all actions were alike, that the Bible was a fable, that death was an eternal sleep, and there was no God. But in the hour of honesty, in the hour of death, many of them recanted their pernicious errors, and bore undisguised testimony to the unchangeable distinction between right and wrong; a distinction so deeply impressed upon the heart of man, that it cannot be effaced either by ignorance, or error, or infidelity, or depravity. As well may you attempt to blot the sun from the firmament of heaven, as hope to eradicate from the human soul this eternal distinction between sin and holiness.

Not only so; sin must inevitably punish the sinner; for you well know that it is directly contrary to the nature of holiness. If so, it must be directly contrary to the nature of a holy God; consequently it must be directly opposed to that spirit in man which proceeds from the inspiration of the Almighty. Now if this reasoning be correct, if sin is thus contrary to the rational nature of man, of moral and spiritual goodness, and of the perfect and infinite Deity, then it must surely be contrary to the very nature of pure, mental happiness; for God is perfectly happy only because he is perfectly holy. The degree of angelic happiness must be exactly proportioned to their sinless perfections. And the true felicity of the human soul, both for time and eternity, must depend on its moral goodness; and this consequence is as natural and inevitable as that fire should produce heat, or poison produce sickness. Yes. And the illustration from poison is not inappropriate to this part of the subject; for sin is the same to the soul as poison is to the body. Take poison, and you injure or destroy your health;—commit sin, and you injure or destroy your soul's happiness. Expel the poison, and you regain your health, although your constitution will be injured in proportion to the quantity taken, and the time it is retained in the system.—Forsake sin, and you regain your happiness, although your soul will be injured in proportion to the degree and duration of your depravity. Until you expel the poison, you cannot regain your health; and until you forsake your sinfulness, you cannot secure rational and spiritual happiness; for so sure as you commit sin, so sure will your sin find you out, in some way or other, sooner or later, in this world or the next.

In view of these all important truths, these incontrovertible truths, permit me my friends, and especially my young friends, to speak the word of exhortation.

Beware of exposing yourself to temptation. Would you breathe the infected atmosphere, and hope to escape the plague? Would you visit the lion's den, and expect to elude his iron grasp? Go not then in the way of temptation; for you know not its mighty power. You are ignorant of its insinuating and deceitful nature;—you are not fully sensible of your own weakness; and so sure as you expose yourself to its assaults, so sure are you in danger, in the greatest possible danger; for many have fallen where few have come off victorious. Be therefore ever on your guard; for when you associate with the thoughtless and unprincipled, and passion becomes excited, and imagination heated, and judgment overpowered by feeling; and when temptation assumes the mask of interest, or pleasure, or friendship, or love; all your good resolutions which are not based on religious principle, will vanish like mist before the rising sun. Think not that I utter these plain truths to give you pain,—think

not that I wish to spread a gloom over the innocent pleasures of life. No; nothing but a regard to your happiness could induce me to dwell on such unpleasant topics; but I wish to warn you of the dangers to which the young are peculiarly exposed. I wish to set fairly before you that monster sin; your soul's worst,—your soul's eternal enemy;—the only enemy in the whole universe of God which you have the least occasion to fear. Let your very thoughts then dwell on images of purity, and innocence, and goodness.

Yes, my young friends, you may lay it down as an uncontrovertible, unchangeable, eternal truth, that so sure as you commit sin, so sure will your sin find you out. You may commit sin with the expectation of escaping its punishment. You may employ the darkness of night, and the secrecy of the grave, to conceal your iniquity. And for a time you may elude the detection of your fellow mortals; but when you are least aware, some event may occur, some circumstance may arise, which shall reveal your disgrace and your infamy to the world. You may commit sin; you may conceal it from every human being but yourself. Your labors may be crowned with success,—the voice of gladness may be heard in your dwelling,—the world may lay her riches and her honors at your feet. But with all that time has to offer, you will still be miserable. For your wickedness will have left a corroding disease on your very soul. And you will have a hell within your own bosom, which no earthly offerings can ever quench. You may commit sin,—you may affirm that all actions are alike,—you may ridicule religion, and scoff at all sacred things,—you may plunge into the very vortex of dissipation, and pass along the briery road of transgression until arrested by the summons of death. But his cold hand will dissipate the mists of infidelity and depravity. A knowledge of your desperate wickedness will fill your souls with agony, and convulsive cries for mercy will tremble on your quivering lips. You may commit sin,—you may sear your conscience so as to pass even the portal of the grave in your delusion. But when the light of eternity bursts on your guilty soul, you will come to a knowledge of yourself, your wilful disobedience, your sinful pollution, your wretched condition. And a sense, a realizing sense of your lost and ruined state will fill your soul with indignation and wrath, tribulation and anguish. How can you then escape the antural consequence of your profligate course? Can you then flee from your own thoughts? Can you then desert your own reflections? Can you then escape from your own soul? Can you then hide from the inspection of the ever-present and all-seeing God? O no, there is no escape from the punishment of sin but in reformation. As then you value your present happiness, the peace of a dying hour, and your soul's eternal salvation, I beseech you to remember that so sure as you commit sin, so sure will you sin find you out, in some way or other, sooner or later, in this world or the next.

[For the Christian Register.]

SUNDAY SCHOOL ADDRESS.

Mr Editor,—I have recently perused with much interest a small unpretending pamphlet which was placed in my hands, entitled "an Address delivered before the Teachers of the Hancock Sunday School, by its Superintendant." Now I did not stop to inquire, as too many are apt to do, when a religious pamphlet of this sort comes in their way, whether the School and its Superintendant are connected with Orthodox or Liberal Christians. I find nothing in the address which affords the slightest hint either way; for it is free from all sectarian and controversial peculiarities; but I find in it a spirit of genuine philanthrophy and Christian zeal, which convinces me that the writer is no stranger to the great work of imparting to the minds of our youth an early consciousness of the immortal nature with which God has blessed them, and of laying before them the gospel of Jesus Christ, and the moral and religious duties which it enjoins.

I am induced to refer your readers to this interesting address, because I fear it has not received the attention which it deserves, and because it contains sentiments which cannot be extended too widely, nor fail to throw in the way of all who may read them new inducements to enter the holy office of a Sunday school instructor; an office, it is true, which imposes many restraints, and involves responsibility on the part of those who bear it, yet one which in "the good received and the good done," in the personal religious improvement of which, to many minds, it is the *only abiding source*—since it scarcely ever fails to bring into vigorous action the affections which give permanency to the impressions which the mind may have received—carries with it a rich and unfading reward and satisfaction to the bosom of the teacher and the taught. How truly was it said in a late eloquent address before the Sunday school Society,—"I know not a holier function than that of the Sunday school teacher. It might be coveted by every one who is conscious of a lofty ambition, for it enables him who bears it to lead the thirsting soul to springs of living water, to feed the starving mind on the bread of heaven, to unfold the elements of perfection, and to surround them with the influences of faith, and hope, and love."

It is stated in the address, that a few years since there was a great indifference pervading the community in regard to Sunday schools; but now, as the writer truly remarks, "the beneficial effects of them not only on children but parents, and even the community, are the theme of every tongue." Here then, is a great change for the better,—a change which is attributable to the earnest appeals which have been made through the pulpit and the press;—yet notwithstanding all this, there is felt a lamentable want of interest,—of personal interest, I mean,—on this subject; an interest which will induce more young men to come out openly and cheerfully, and labor in the great cause of Christian knowledge and piety,—and we may add, of their common country; for how true is it, that religion—the religion of Sunday schools—is the rock on which our nation is built. It is true, that many are now coming forward in the work, and that an interest never before felt on the subject is now awakened in the community. For proof of this, we need but look at the different Sunday school associations; and at the fact that most of the religious societies in the State are not without their Sunday schools; showing that their advantages are fully apprehended by our citizens at large.

It is often asked, what are the benefits which result to the teachers of the Sunday school? These are so happily and truly set forth by the writer of this address, that without here expressing any more than my deep wonder at the absurdity of such a question, I would only ask the favor of giving a few paragraphs in his own language.

One benefit is that *deep religious feeling*, which the teacher acquires in his work. He speaks to the children under his care, of earth and heaven, of time and eternity. He marks the insatiable desires within their bosoms, which constantly break forth, and he feels that those desires may be carried higher, and be made to crave holier things, and undying objects. It is only that heaven revealed in scripture, that can satisfy the mind he is educating; it is the knowledge that these inward longings arise from an immortal spirit within, and that its home is heaven, that can enable it to go in peace. He leads these young minds, therefore, away from the treacherous promises of worldly pleasures,—of weak, human friends,—to that holier world on high, where disappointments cannot come, to that Eternal Friend who never deceived the heart that trusted in him; and the teacher must bring forth these truths with an energy and power that can scarcely fail to excite a deep interest in himself, and as he imparts it he is more and more convinced that religion is the only true source of happiness.

But the benefits to the teacher are not confined to the narrow walls of the Sunday school; they follow him to his own home and family circle, where he may endear himself by a thousand new ties of affection and esteem. They are seen in his humility.

In all the relations of life, mark the interest which it gives, and the respect that it gains. To wandering virtue, its example speaks in silence, but reaches the heart. Let the teacher's situation in life be what it may, with him it shows that he has a reference to that Being who made it to differ from others, and it is to Him that he traces all his blessings. Go to the countingroom, listen to the approbation of the employer, and the warm attachment of all connected with him, and you there see the benefit of this humility. It is the thought of his Master, who in his benevolence relinquished the glory that he had with his Father, and humbled himself as a servant, that bids him perform his duties faithfully, and fill his station, whatever it may be, well. It is seen in a life of penitence for sin, and lowly obedience to God, and thus a peace is derived, which men recognise and respect.

In this onward progress, we can perceive the vast benefit the teacher derives from that religious feeling which is awakened within him. The object he supremely seeks is the favor of God. To others he would leave secondary employments,—let him but attain the great object of his being. And this is not a transitory glow of feeling, it is a powerful principle which penetrates the soul, and, fixed on God, it receives the "light of his countenance," and looks forward to its dissolution with calmness, and can say with truth, "though I walk through the valley and shadow of death, I will fear no evil, for thou art with me." What a benefit is this,—what a support to virtue,—what a rest to the soul.

After giving some further examples of these salutary influences on the mind of the teacher, the author of the address thus closes his affectionate invitation to those who are lingering without.

These are the benefits to the teacher. And are they not enough? Are they not enough to arouse you who are lingering without, who give your approbation, but say the sabbath is a day of leisure, and you go forth on the morning of that day, to drink in amidst its silence, the fresh dews of heaven. And as you meet in your walks hundreds of little ones, full of innocence, hastening to this happy place, are they not enough to induce you to join them? Why stand ye doubting,—why waste these precious hours: come, come, mingle with that happy throng, and here receive and give *heavenly wisdom*.

I shall ask the indulgence of your readers only for one more extract from the address, of which I have offered but a brief and imperfect notice, in which is urged the necessity of the continued *faithfulness* and *punctuality* of the teacher, duties, I fear, which are oftentimes not sufficiently borne in mind.

And this is reward, *faithful teacher*;—but it is gained by faithfulness only. Bring hither no flagging steps, but come cheerfully and gladly. Enforce precept by your example; so that while your pupil glows with admiration at the modesty and piety which he is contemplating in another, his own judgment may say, "this is just like my teacher." Be *punctual*,—and let not your little ones be waiting and anxiously looking for you; let them not return to their homes and say, "our teacher was not at school." Oh, no; judging from the past we will hope better things, and in view of the happiness we hope will here be enjoyed, I cannot but say, advance, ye future teachers,—we welcome you to the happiness our institution offers, and the joys we hope here to find. Hasten on, ye little ones, and have your names enrolled with those, who we hope in future time will point to this spot and say, "Behold the happy place, where we first met our teacher."

I must conclude by asking the attention of all to the address itself, in which may be found many statements interesting to teachers, but which we are compelled to pass over in silence.

A Friend to Sunday Schools.

[For the Christian Register.]

IDENTITY OF ST PETER'S CHARACTER.

Mr Editor,—Not long since, while reading in Gal. ii. 12, a thought occurred to me respecting the identity of St Peter's character, which I have never seen in any commentary; but which, taken in connexion with the account given of his denial of Christ, appears to me to furnish ground for argument in favor of the truth of the Epistle and the gospel history reciprocally. However, it is only one point, and will not extend very far, excepting as it is considered in itself alone.

It will be seen in the context, that St Paul was speaking of the inconstancy of Peter. It seems that after his (Peter's) vision at Joppa, and subsequent visit at the house of Cornelius, by which he became convinced of the necessity of preaching the gospel to the Gentiles, he had acted in accordance with such a conviction, and had eaten and communed with them, as "fellow-heirs of the grace of life." He continued to do so, until some of the brethren came from Jerusalem; when for some reason, doubtless fearing lest he should be blamed by them for his conduct, he separated from the Gentiles, and communed with them no longer; at least not publicly. This was virtually denying that he thought it expedient or proper to eat with them. It showed a want of firmness in his character; an indecision; a fear lest his conduct should be subject to censure.

Now I ask if this is not precisely the trait of character given him by the evangelists, in the affair of his denial of Christ? It was perfectly in character for him, who through fear of punishment had disavowed any acquaintance with the Saviour, to renounce communion with the Gentiles, under the circumstances in which he did, for fear of censure from his brethren.

From this, four considerations arise. 1. The inspired writers could have had no other motive for thus recording the weakness and inconstancy of Peter, than that of telling the truth, and relating every event connected with the narrative of Christ's death, and the character of his apostles. So that it is an argument for the honesty of the writers, if it will go no farther. 2. It is an argument for the truth of the gospel history, insomuch as it bears incidental testimony of what the evangelists have recorded of Peter. 3. It is an evidence of the genuineness of the epistle to the Galatians. Because a forger would not only not have inserted a circumstance so unfavorable to the character of the first teachers of our religion, but he would not probably think of a circumstance having so little bearing upon the subject of the Epistle. 4. It does not effect the importance of St Peter's character as an inspired apostle. Because he might have had all knowledge necessary for a Christian teacher, and still have failed in energy to act. He might have known his duty, but failed in his readiness or disposition to perform it. Jonah was inspired with the spirit of prophecy, but he lacked will to preach. J.

[For the Christian Register.]

HINGHAM (FIRST PARISH) UNITARIAN ASSOCIATION.

This Association, Auxiliary to the American Unitarian Association, held its annual meeting on the 1st inst. and made choice of the following officers:—

James Stephenson, Esq. *President.*
Hon. Solomon Lincoln, *Secretary.*
Rev. Joseph Richardson, Martin Fearing, Esq. Jotham Lincoln, Esq. } *Standing Committee.*

The Standing Committee reported that Rev. Charles W. Upham, of Salem, had accepted an invitation to deliver the annual discourse before the Association.

A Committee was appointed to collect the subscriptions of members of the Association, and to use their efforts to enlarge the sphere of its usefulness. The present number of members is about sixty.

On Sunday evening, 8th inst. Rev. Mr Upham delivered a discourse before the Association, and in the presence of a large audience, in the Rev. Mr Richardson's meeting-house. It was a highly interesting and finely written production. The text was in 1 Timothy ii. 4. "*Who will have all men to be saved, and to come unto the knowledge of the truth.*" After some preliminary remarks, explaining the different senses in which the term 'religion' is used, as designating a *system of faith* and a *state of the heart*, Mr U. proceeded to remark upon the importance of observing this distinction in theological controversies. It should then be used only in the first sense. He considered a knowledge of religion, as revealed and preserved in the Scriptures, to be of the highest importance, and to attain it is necessary to make use of every means and opportunity to be able correctly to interpret their language,—this is purely an intellectual process. All men, he contended, had similar natural faculties and affections. The heart of the untutored savage beats to the same original impulses of joy and sorrow, which agitate the breasts of the most refined subject of civilization. The diversities of moral character among men are caused by the influence of different views of truth. Christian piety is produced by the contemplation of God as he is disclosed in revelation. A universal knowledge of his character being diffused, sin would disappear, and every virtue would spring up, bloom, and produce the rich fruits of peace, beneficence and love.

The certainty, that all revealed truth is deserving of study, and the fact, that our moral sentiments are much affected by the character of our speculations, show the importance of making Christian truth an object of high interest. We have assembled, said Mr U., as the friends of the pure doctrines of revelation, dissenting from the Calvinistic or Orthodox faith, and adhering to the cause of Liberal Christianity, because the former does not, and the latter does, as we believe, exhibit the true interpretation of scripture.

Mr U. expressed himself in opposition to the method sometimes adopted of defending a particular system on account of its supposed better moral effects, as tending to produce spiritual pride and self-righteousness; he also spoke with much earnestness and force against religious rivalries among sects, to gain a character for zeal, in the respect paid to outward observances. He deprecated the multiplication of religious meetings; infringing, as they did, upon the occupations of industry, and as being contrary to the excellent example of our fathers.

Mr U. then proceeded to point out the proper methods to come to "the knowledge of the truth." Increase of the numbers of a sect, or popular favor exhibited towards it, did not increase its real strength, unless coincident with a knowledge of the scriptures, which he considered to be the great means to be used to give strength to any sect. The spread of a correct knowledge of scripture, by the aid of a learned and studious clergy, and liberal and sound publications, he considered to be the most efficient means to be used to spread and establish the truth, and to strengten the cause of Liberal Christianity. He dwelt upon this topic with zeal and eloquence; and closed with an appropriate appeal to the members of the Association to use every proper effort to disseminate its advantages, and to aid the minds of all in coming to "the knowledge of the truth."

The above may give an imperfect view of a discourse which occupied about an hour in its delivery, but does not of course do justice to the style, and perhaps not to all the sentiments of the the speaker. The Association have requested a copy of the discourse for the press, and it is confidently hoped that the author will consent to its publication.

CHRISTIAN REGISTER.

BOSTON, JULY 21, 1832.

ANNUAL VISITATION OF THE DIVINITY SCHOOL.

The Sixteenth Annual Visitation of the Divinity School, at Cambridge, took place on Wednesday, the 18th instant, in the College chapel. The exercises were introduced with prayer by Professor Palfrey, at ten o'clock, and were as follows,—with the exception of Nos. 2 and 9, necessarily omitted

1. Exposition of John iii. 1—12.
Mr Horatio Wood.

2. Reinhard and Oberlin compared, as Examples of the Ministerial Character.
Mr Josiah K. Waite.

3. On Monastic Institutions.
Mr John D. Sweet.

Hymn—by the Choir of the Divinity School.
Come, thou Almighty King!
Help us thy name to sing; &c.

4. On the Importance of Investigation into the Testimony of Scripture respecting Controverted Doctrines. Mr Andrew P. Peabody.

5. On Earnestness in the Cause of Christianity, as distinguished from Zeal for a Peculiar Scheme of Christian Doctrine. Mr Henry A. Miles.

Anthem—The Lord will comfort Zion; &c.

6. On George Fox and John Wesley, as Founders of Religious Sects.
Mr Rufus A. Johnson.

7. On the Effect of the Situation of the Writers of the New Testament upon their Writings.
Mr Charles A. Farley.

8. On the Unhappiness of a Skeptical State of Mind. Mr Curtis Cutler.

Anthem—Lord of all power and might; &c.

9. On the Value of Christian Institutions.
Mr Reuben Bates.

10. On Authority, as tending to restrain the just Exercise of Reason in Matters of Faith.
Mr Charles Babbidge.

11. The Young Minister's Anticipations.
Mr Joseph Angier.

The following selected hymn was then sung by the choir, all of whose performances were in a style of unusual excellence. The exercises were concluded with prayer by Professor Palfrey, Dean of the Faculty.

HYMN.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That truth be with the heart believed
Of all who seek this sacred place;
With power proclaimed, in peace received;
Our spirits' light, thy Spirit's grace.

Direct and guard the youthful strength
Devoted to thy Son this day;
And give thy word full course at length
O'er man's defects and time's decay.

Send down its angel to our side;
Send in its calm upon the breast;
For we would know no other guide,
And we can need no other rest.

We cannot speak particularly of the various performances. As a whole, they were of a high order, and were listened to with great apparent interest by a large audience of the first respectablity.

Had the public performances of the day been confined to the usual exercises of the School on these occasions, no one we think could have gone away without feeling that his morning had been profitably spent. To these exercises were added on this occasion, in the afternoon, several interesting and highly eloquent addresses before the "Philanthropic Society of the Divinity School."

The exercises before this Society commenced at four o'clock. The meeting was opened with prayer by Rev. Dr Ware, after which Professor H. Ware, jr., at the request of the Society, explained to the audience the origin and purposes of the Society, and briefly addressed the assembly on its importance, and the advantages that might be expected to arise from it to the members of the School, and through them to the community.

We were informed that the great purpose of the Society was an inquiry respecting the moral and religious wants of the community, and particularly of those portions of it, whose situation calls for the sympathy and aid of their more favored brethren.

It appears that the young gentlemen of the Divinity School have interested themselves in the condition of the prisoners in the State Prison in Charlestown, and the County Jail in Cambridge, and have regularly visited them on Sunday for the purpose of imparting religious instruction. This attention to the prisons excited an interest in the condition and wants of other classes of the community, and resulted in the formation of the Philanthropic Society.

Professor Ware having concluded his remarks, he was followed by Rev. Mr Fox, of Newburyport, and Mr Barnard, of this city, both recently members of the School, and Society. The assembly was also successively addressed by Dr Follen, of Cambridge, Rev. Mr Gannett, and Dr Tuckerman of Boston, and Rev. Messrs Farley, of Providence, Whitman, of Waltham, Parkman, and Taylor, of Boston, and Mr Wood, of the Divinity School. The addresses were all of them well-timed and appropriate; breathing the true spirit of Christian philanthrophy.

None, we think, who listened to what was uttered there, could have gone away without a deeper interest in the moral condition and wants of the poor, the friendless, and the oppressed, and, in a word, of all his fellow beings, a more solemn sense of duty in regard to them, and a more resolute purpose of active usefulness.

These were the first public exercises before the Philanthropic Society. They were to us, and we feel confident they were to all present, in the highest degree pleasant and attractive. If they should continue on future occasions to form a part of the public exercises of the day, we doubt not they will aid much in awakening a greater interest in the Annual Visitation.

A CREED.

The following extract is from "The World," a religious newspaper, published at Philadelphia, under the patronage of the 'Particular Baptists.' The creed here stated is what the editor of that paper says he shall endeavor to maintain!

1. The Unity of God, in opposition to tritheism.
2. The existence of three equal persons in the Godhead.
3. The total depravity and just condemnation of all mankind by nature.
4. Eternal and personal election.
5. Definite redemption, and particular atonement.
6. Free, imputed justification, by the righteousness of Christ alone.
7. The absolute necessity and essential efficacy of the operations of the Holy Spirit.
8. Effectual calling, through sovereign grace.
9. The force of moral obligation, applied to believers.
10. The baptism of real believers by the mode of immersion, and by that only.
11. The final perseverance, through trial, of every saint.
12. The scriptural, consistent adherence to the administration of the Lord's Supper, and no other.
13. The resurrection of the dead,—in propria persons.
14. The consummation of all earthly things in a general judgment.
15. The coequal happiness of the righteous, and misery of the finally impenitent,—alike eternal.
17. The independence of associational churches.
18. The divinity, inspiration, infallibility, and practical power of the scriptures of truth, as the oracles of God.
19. The adaptation of the glorious gospel of the blessed God, to the wants of all mankind.
20. The necessity of simple, apostolic means, by the ministry of reconciliation, and by all divinely approved efforts, to the great work of man's salvation.

RELIGIOUS INTELLIGENCE.

Ordination. We learn that on tomorrow evening two young gentlemen from the Theological School at Cambridge, Mr Rufus A. Johnson, and Mr Alonson Brigham, will be ordained as Evangelists, in the Federal street Congregational meetinghouse. Mr Johnson is going immediately to Pittsburg, and Mr Brigham to Meadville, (Penn.) to succeed Messrs. Arnold and Nichols, who will return to New England. The sermon will be preached by Rev. Mr Francis, of Watertown. The services will commence at half past 7 o'clock.

Chauncy Place Church. We are requested to give notice that the repairs having been completed at the First Church in Chauncy Place, (Rev. Mr Frothingham's,) it will be reopened for divine service tomorrow.

Religious Instruction of the Irish Poor. In 1814 an Association called the "Baptist Society for Ireland," was formed in London. Its object was to aid in giving moral and religious instruction to the Irish peasantry. Something has been done by this Society towards the accomplishment of its object. We are told that one hundred thousand children and adults have been taught to read the Bible since the Society was formed. The Society has received the assistance of Christians of various denominations, but has met with decided opposition from a portion of the Roman Catholic priesthood. The Society supports at present 91 week-day schools, containing 9,000 poor children, and from twenty to thirty evening schools for adults. The expense of these operations have hitherto been about £3,000 a year, which sum has been furnished by British patronage.

An appeal for aid has recently been made in this country. A meeting was held in the Baptist meeting house in Federal street, on the evening of the 12th instant, to take the subject into consideration. The meeting was addressed by Rev. Stephen Davis, agent for the 'Baptist Society for Ireland,' and also by Rev. Drs Sharp and Beecher, and Rev. Mr Hague. A collection was taken in aid of the funds.

OBITUARY.

[For the Christian Register.]

MRS OLIVIA B. EMERSON.

Died, in this city, on the morning of the 10th inst. Mrs Olivia Buckminster, wife of George B. Emerson, Esq.

'I would not live always'—is the mounting emotion of many a pious breast. It is the order of God's providence that we should be weaned from our attachment to the world, and a thousand causes are constantly, though secretly, acting to work out this end. But when our friends die, the ties which bind us here, are felt to be suddenly loosened. They who were all the world to us, are taken away, and the face of things is changed, and we are left alone. Those whose "life made our own life pleasant"—whose goodness, purity, genius, grace, affection, shed a light like that of the Sun, over the common duties and enjoyments of each returning day,—are dismissed from their labors to their reward,—are called home to their Father's house and our hearts yearn after their glorified society, and we feel as if we had now in a peculiar sense, a personal interest in the spiritual world.

The death of Mrs Emerson cannot fail to bring such thoughts into the minds of all who knew her. She was one whose loss is felt beyond the immediate circle of those whose sorrow is sacred from public comment, whose bereavement cannot be told in the guarded language of an obituary notice. All who saw her, were won to love her by the sweetness of her manners, and the fitness of all her actions. But those who were permitted to follow her with their observation into the privacy of home; to witness her disinterested and conscientious fulfilment of duty;—her assiduous, serene and beautiful behaviour in the relations of a wife, a mother, a friend,—looked on her as an example of everything that was excellent in woman and involuntarily paid to her the eulogy

"That what she wills to do, or say,
"Seems wisest, virtuousest, discretest, best."

She is separated for a season from our company and our sympathy. She has gone to join the society of the sainted dead, the loved and lost on earth, to whom she was allied by her virtues as by parentage.—Yet we ought and we do bless God that we have seen and known our friend; that she was suffered so long to lend the light of her angel life to this human scene. We rejoice in the evidence which flows from her character to the truths of Christianity, and the immortality of the soul. And we cherish the assured hope of renewed intercourse with her beatified spirit, in the Eternal world.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

In the Senate, on Tuesday the 10th inst. a message was received from the President of the United States, returning the Act to modify and continue the Bank of the United States, with his objections to the Act. On motion of Mr Webster, the subject was postponed for further consideration to the next day. On Wednesday the Senate proceeded to the consideration of the bill, the question being on passing the bill notwithstanding the objections. Messrs. Webster, Clay, and others spoke in favor of the bill, and replied to the arguments against the Bank. Messrs. White, Benton and other members of the Senate vindicated the message. The question was decided in the negative, two thirds being necessary to carry a measure against the Executive veto. Yeas. 22—Nays, 19.

On Thursday, 12th instant, the Senate receded from all amendments to the Tariff bill to which the House of Represenatives had disagreed, and the Bill was passed.

In the House of Representatives, a resolution was offered by Mr Foster, of Georgia, declaring that the language used by "William Stanberry, a member of this House, from Ohio, charging the Speaker of this House with shaping his course as presiding officer of the House, with a view to the obtainment of office from the President of the United States, was an indignity to the Speaker and the House, and merits the decided censure of this House."

Mr Bates, of Maine, offered a resolution of censure of Mr Stanberry; upon this resolution the yeas and nays were ordered. When the name of Mr Adams was called, he asked to be excused from voting, as he believed it unconstitutional to pass such a resolution, until the facts in the case should have been ascertained. The House refused to excuse him; his name was again called, but he refused to answer.

Mr Drayton thereupon moved, the case being a new one, that a Committee be appointed to consider and report what course ought to be taken in the case.

A new debate on order now took place, which resulted in postponing the consideration of Mr Drayton's resolution, and allowing the yeas and nays to proceed. They were taken accordingly; Yeas 93, Nays 44. So Mr Bates's resolution censuring Mr Stanberry, was adopted.

On Wednesday, 11th instant, Mr Drayton submitted the following resolution.

Resolved, That John Quincy Adams, a member from Massachusetts, in refusing to vote, when his name was called by the Clerk, after the House had rejected his application to be excused from voting, for reasons assigned by him, has committed a breach of the rules of the House.

Resolved, That a Committee be appointed for the purpose of inquiring and reporting to the House, the course which it ought to adopt in a case so novel and important.

Mr Daniels moved, that the resolutions be laid on the table.

Mr Speight demanded the yeas and nays thereon, and the motion was negatived,—Yeas 59. Nays 63.

After a desultory conversation, a motion was made to lay the subject on the table, which prevailed. Yeas 89, Nays 62.

American Institute of Instruction. The annual meeting of this Institute will be held in Boston, on Thursday, the 23d of August next, at 8 o'clock, A. M.

A large number of lectures on practical subjects, connected with education, will be delivered during the session. Essays will be read and discussions introduced.

Competitors for the prize, to be awarded to the best Essay on the teaching of penmanship, are reminded that the time of reception is limited to the first of August. Essays to be addressed to the Recording Secretary of the Institute, Boston.

Early notice of the subjects and lecturers will be given, and of the general course of the exercises.

GIDEON F. THAYER, *Sec'y.*

CHOLERA.

New York. The Report of the Board of Health for the 24 hours ending Thursday, the 12th inst. at noon, gives the following results,—

	New Cases.	Deaths.
Hospitals,	39	16
Bellevue,	48	25
City,	32	10
Total,	119	51

Report of Friday.	New Cases.	Deaths.
Hospitals,	39	22
Bellevue,	35	17
City,	27	10
Total,	101	49

Report of Saturday.	New Cases.	Deaths.
Hospitals,	43	29
Bellevue,	29	22
City,	43	15
Total,	115	66

Report of Sunday.	New Cases.	Deaths.
Hospitals,	53	31
Bellevue,	20	15
City,	60	28
Total,	133	74

Cases remaining on Sunday, at the Hospitals 77, at Bellevue 91.

The Deaths in the city and county for the last week ending on Friday evening, July 13th, were *Five Hundred and Ten*, of whom *Three Hundred and Twelve* were buried in Potters's Field, and *Fifty* in St Patrick's Church Yard.

The whole number of cases reported in eleven days from July 5 to the 15th inclusive, is 955, viz. at dwelling houses 369, at the hospitals 299, at Bellevue 287. Deaths in dwelling houses 117, in the hospitals 162, at Bellevue 154—total 423.

The Boston Daily Advertiser of Thursday, the 19th, says,—

Messrs. Sprague, Holmes, and Bell of the Senate of the U. S. arrived in this city yesterday, having left New York on Monday evening in the Steamboat Hercules, which was sent to Newport in order to tow the packet ship Albany back to New York. From these gentlemen we learn, that the number of new cases of Cholera reported at noon on Monday, in New York, was 160, and the number of deaths 94; exhibiting an increase of 20 deaths over those reported the day previous. The passengers were not permitted to land at Newport or Providence, but were put on shore at Cranston.

The Journal of Commerce remarks that few of the cases reported are in the business districts of the city. The number of persons at the Bellevue Alms-house is about 1600. It is about two and a half miles above the City Hall.

A paragraph from the Journal of Commerce of July 14th shows the great alarm occasioned by the Cholera in New York.

Our city is rapidly emptying of the inhabitants and every day we seem to see a less and less number about the streets. We should not be surprised to know that one third to half our population is missing. Several large mechanical and other establishments have been closed and a great number of dwellings vacated.

Gen. Muir departed this life at one o'clock yesterday, [13th instant] aged 40.

Albany. The Board of Health on Wednesday evening, July 11th, reported 28 new cases, of which 5 were severe, and 9 deaths. There were reported on the evening of the 12th inst. 10 new cases, two of which were severe, and three deaths. This report shows a decided abatement of the disease.

A few cases are reported in other places in the State of New York, and five or six in New Jersey.

New Haven. Two persons have died of the Cholera in New Haven. They were the parents of a woman who visited them from New York, infected with the disorder. The Report of the Physicians says that they were both persons of very intemperate habits, that no other case has occurred, and that the general state of health in the city is good.

Philadelphia. On the 8th instant, one death by malignant Cholera, was reported. On the 12th, the Board of Health announced that no new case had been reported for the last 24 hours.

Several cases have occurred on board of Steamboats bound to the Westward

Montreal and Quebec. The Montreal Gazette of July 7th announces that the disease had almost disappeared in that city. The burials of all diseases on the 6th were only 7. There were reported on the 3d, new cases 11, deaths 14; on the 4th, new cases 23, deaths 17; 5th, new cases 22, deaths 13; 6th, new cases 19, deaths 4.

The number of cases of Cholera admitted to the hospitals at Quebec on the 4th, 5th, and 6th inst. were 13, 10, and 7; and the deaths in the hospitals on those days were 8, 8, and 6. On the 7th, the number of cases admitted was 5, and of deaths, 3; on the 8th, 1 was admitted and 3 died; on the 9th, 3 were admitted and 5 died. At private residences, says the Quebec Gazette, the attacks were more numerous, in consequence of the variable state of the weather.

Dr Ayres, the "unknown Doctor," who was so successful in treating the Cholera at Montreal, has gone to the Indian village of Caughnawaga, where the Cholera is raging.

The Westminster (London) Medical Society have decided, after the amplest inquiry into the nature and history of the Cholera in Great Britain, that "all the evidence brought forward to prove that the said malady is a *contagious* disease, has completely failed."

Cholera Hospitals. A very commendable promptness and activity have been manifested by our city authorities in making ready the proposed hospitals, for the expected approach of the Cholera. We regret that a location for them could not have been obtained which should have been free from objection by any. This, it seems, was impracticable. The greatest objection seems to have been made to the one on Fort Hill. We hope the remonstrants will perceive the propriety of acquiescing in the decision of the Board of Aldermen on the subject, which we here give.

Mr Farnam, from the Committee on the Remonstrance of Robert Williams and others, objecting to the using the house recently purchased of Benj. C. Clark, Esq. on Fort Hill, for a Cholera Hospital, reported,—that the Board of Health Commissioners, after much deliberation having decided that it comports with their views of charity and humanity, to have in preparation several hospitals within this city for the admission of the poor and needy in case we should be visited by the Cholera. This course having been marked out by the Health Commissioners, the sub-commissioners of the Middle district were directed to obtain a suitable place for that purpose which they had much difficulty in accomplishing. The arduous duty of purifying the district was comparatively trifling to the duty of locating a hospital. This particular duty has caused them more anxiety than all the rest of their labors. No matter what part of the district they examined for this purpose, they were sure to be met with similar remarks with those contained in the remonstrance; in fact it was utterly impossible to hire a house at at all. They were compelled, therefore, to purchase, or abandon the subject altogether. The estate purchased of Mr Clark is airy and elevated, fronting upon an open space or common; the population less dense and the complaints of course less numerous—there is in fact no part of the Middle district so well suited for this purpose.

The Committee deem it their duty to declare that in their view of the subject, there is no cause for alarm, and that the apprehensions of many of our citizens are entirely without foundation. They admit that these remonstrants are men of high respectability, but they believe that they are altogether mistaken in their apprehensions, and that in fact there is no real danger in continuing in the neighborhood of a Cholera hospital; and further, that although they are in great hopes that the Cholera will not visit this city, still they believe that we ought to be prepared. Trusting that the gentlemen that have signed this remonstrance will, after cool deliberation, acknowledge that the Health Commissioners have done no more than their duty,—they recommended that the house be retained for a Cholera Hospital and be prepared forthwith for the admission of inmates. The report was accepted.

We have accidentally neglected hitherto to mention,—and we do it now with much satisfaction,—the generosity of Dr George Parkman in offering sometime since his own mansion, for free use as a Cholera hospital, and such of the furniture as might be needed; and more recently,—when it was found impracticable to obtain a house properly located for a hospital in the western part of the city,—in offering without charge another house for the same purpose. Such generosity is worthy of all praise. Some men's hearts are contracted and all their sympathies driven home in an hour of common calamity. Whilst with other men its tendeacy is, as in this case, only to enlarge them the more.

Chelsea Post Office. A Post Office has been established at Chelsea, and Rev. Horatio Alger appointed Post Master.

Asylum for Deaf and Dumb. By the 16th report of the Directors of the American Asylum at Hartford, it appears that its affairs are in a prosperous state. The number of pupils during the last year has varied from 125 to 137, of whom 75 are males and 62 females. The workshops have sustained themselves. Only one death has occurred during the same period. All the lands belonging to the Institution have been sold, and its funds are in good condition.

Weather. From Meteorological Observations at Newport, R. I. the mean average of the temperature during the month of June appears to have been less than sixty degrees. The coldest June for the twelve year next preceding this, that of 1829, was nearly 3 1-2 degrees warmer than the last month.

Corn. All prospects of a corn crop, says the Wiscasset (Me.) Intelligencer, are at an end in this quarter. Last year we had green peas by the middle of June, and now (July 13th,) they are scarcely in bloom.

Northeastern Boundary. The injunction of secresy has been removed from the proceedings of the Senate, in reference to the question of the Boundary of Maine. They are briefly as follows:—The message of the President transmitting to the Senate the award of the King of the Netherlands, as arbitrator between the United States and Great Britain on that question, was, it appears, referred to the Committee on Foreign Relations, who made a report, strongly recommending its acceptance, and concluding with a resolution to that effect. On motion, that Resolution was amended, by inserting the words "two thirds of the Senate concurring," or words to that effect. The resolution as thus amended, was rejected. So the award has not been accepted with the advice and consent of the Senate. A resolution was subsequently passed, by a majority of the Senate, approving the institution of further negociations on the subject.

The Indian War. The St Louis Times gives news from the army to June 24. On that day a fort at Buffalo Grove, on Rock River, 12 miles north of Dixon's Ferry, defended by 150 militia, was attacked by a large body of Indians. The attack was continued till the militia had nearly expended their ammunition, at which time Col. Posey arrived with a detachment of troops, and the Indians retreated. The loss of the whites is not stated. Sixteen Indians were killed.

Abolition of Slavery in Virginia. The Richmod Whig says,—

This great question is commanding renewed attention in various parts of Virginia. In Halifax, General Carrington in an elaborate address, (which we shall seize the first moment to publish) to the people of that county, sets forth his reasons for supporting it. An able pen in the Martinsburg Gazette reviews Mr Brown's speech, and embodies many sound and valuable reflections. In the "Union" (a new and able paper established at Lexington and edited by Charles P. Dorman, Esq.) appears a memorial to the people of the West, and form of petition to the General Assembly, both powerfully written, and calling for measures to arrest the progress of Slavery west of the Blue Ridge, and the means of extinguishing that which now exists in that region.

Baltimore and Ohio Rail Road. The number of passengers transported on the Baltimore and Ohio Rail Road, exceeds 400 a day, the travelling between Frederick and the Point of Rocks not being included.

Western University. At a meeting of the Board of Trustees of the Western University of Pennsylvania, held on the 21st of June, the Rev. William B. Lacey, D. D. of Albany, N. Y. was unanimously elected Professor of Rhetoric and Belles Lettres.

FOREIGN INTELLIGENCE.

England. On the 4th June the Reform Bill passed the House of Lords with some amendments which were agreed to by the House of Commons on the 5th. On the 7th the House of Commons, having been summoned, appeared at the bar of the House of Lords, and the Lord Chancellor thus signified the Royal assent to the Bill.

"My Lords and Gentlemen, his Majesty not finding it convenient to attend here today, he has by royal commission, authorized us to give his Royal Assent to a bill entitled 'An Act to amend the Representation of the People in England and Wales.'" The Royal Assent was then given in the customary form, and the Commons withdrew. The Lords Commissioners were, the Lord Chancellor, Earl Grey, the Marquisses Wellesley and Lansdowne, Lord Holland, and Lord Durham.

The celebrated jurisprudent, Jeremy Bentham, expired June 6th, in the 85th year of his age.

France. By the latest accounts it appears that frequent disturbances occur in France. A London paper of June 7th, contains the following account of an insurrection in Paris.

Another revolutionary movement took place in Paris on Tuesday evening, in which the Republicans and Carlists united, on the occasion of General Lamarque's funeral, who died a few days since, invoking a change in the spirit, not only of the complete independence of the French nation, but of triumph over the despotic principles of other governments. It appears that the people desired that the body of the General should be conveyed to the Pantheon, which being refused, the people called out "Vive la republique!" "Vive General Lafayette!" Troops were sent for, and these being pelted with brickbats, &c. by the mob, who were driven back, but rallying, a desperate conflict took place. The mob now became furious, but the troops of the line and the National Guards remaining true to the government, they were, after several encounters, defeated at all points. A telegraphic dispatch announces that the King on Wednesday placed himself at the head of the National Guards, and a dispatch dated this morning says,—

"Order reigns in all Paris. The united factions have been crushed. The government takes decisive measures against the authors and instigators of the insurrection. The National Guard of Paris and the precincts, as well as the troops of the line, have admirably done their duty."

The Moniteur contains a royal ordinance placing the departments of the Maine et Loire, La Vendee, the Loire Inferieure, and the Deux-Severs, under martial law.

The same paper says,—

The marriage of the Princess Louise, eldest daughter of Louis Philippe, with King Leopold, will most probably be celebrated on the 24th of July, which is the anniversary of the inauguration of King Leopold.

150 persons were arrested in Paris as concerned in the late insurrection.

Accounts from Terceira left the expedition of Don Pedro all ready to sail for Lisbon, waiting only for a fair wind.

Duchess of Berri. It appears that this lady, who was thought to be captured on her expedition to France, to reinstate the ex-King, has made her escape.

A letter from Massa announces the return of the Duchess of Berri to that town, and gives the following details of her escape: Deceived in her expectation of seeing the white flag floating upon the towers of Marseilles, she put about the vessel, intending to return; but seeing the Sphynx approach, she determined to go on shore near La Ciotat, disguised as a man, accompanied by Messrs. de Brissac and Messard. They wandered along the east coast of Lower Provence, traversing the vallies of Ollioules and the department of the Var, and then turning to the north, they passed the frontier on the 9th inst. into the country of Nice, the Duchess having been carried through the torrent of Var on the shoulders of a stout smuggler. They then continued their route till they arrived at Massa.

Population of Warsaw. According to a recent census, Warsaw contains only 113,953 inhabitants. As the population before the revolution amounted to 150,000, it follows that this dreadful struggle cost the capital of Poland alone 35,000 inhabitants. It is computed that out of these, 10,000 died of the cholera and malignant fevers, 5000 in battle, and that the remainder are dispersed, and become wanderers on a foreign soil. There are now one one-eighth more females than males; and the Jews form one-fifth of the whole population.

MARRIAGES.

In this city, Mr John C. Pattee, of Bangor, to Miss Nancy Chapman, of this city; Mr William Hildreth to Miss Emeline A. Hunnewell.

By Rev. Mr Greenwood, James Dalton, Esq. Cashier of Tremont Bank, to Miss Susan Ann Parker.

In Abington, Mr Seth Turner to Miss Deborah House.

In Norfolk, Lieut. Samuel Mercer, of U. S. Navy, to Miss Mary Drummond.

In Cincinnati, Mr Jonathan Mullen, of Philadelphia, to Miss Fanny Kimball, of Salem, Mass.

DEATHS.

In Dorchester, Mr Danforth Champney, formerly of Boston, aged 30.

In Lexington, drowned on the 17th ult. Mr Charles Laurence, son of Mr Phineas L., aged 20, a young man of much promise, and greatly lamented.

In South Natick, Miss Eliza, daughter of Mr Phares Sawin, aged 31.

In Sherburne, 5th inst. Miss Almira S. Barker, aged 15; Edwin Alonzo Barker, 8 years.

In East Kingston, Mrs Nancy, wife of Mr Reuben Greeley, aged 75.

In Lyndeborough, widow Phebe Goodrich, relict of Rev. Sewall Goodrich, former minister of that place, in the 81st year of her age.

In New York, 4th inst. Mr P. D. Sargent, formerly of Gloucester.

In Washington, D. C. Hon. George E. Mitchell, member of Congress from Maryland.

In Fredericksburg, on the 1st inst, Mrs Emily, consort of Dr James Cooke, aged 32.

At Gordonsville, on the 8th inst. Marcia A. Gordon, daughter of the late Nathaniel Gordon, Esq.

In Dover, Eng. Vice Admiral Winthrop, of the British Navy, aged 70, brother of the Lieut. Governor of this State.

NOTICE.

MARSH, CAPEN & LYON respectfully give notice that they have removed to No. 133 Washington Street, (the well known stand of Messrs. RICHARDSON, LORD & HOLBROOK,) where they will keep constantly for sale, a large assortment of School, Classical, Theological, Medical, Law and Miscellaneous Books, together with a complete assortment of the best London and American Stationary, Blank Books, &c. wholesale and retail.

☞ New publications received as soon as published.

N. B. The Books heretofore published by RICHARDSON, LORD & HOLBROOK, supplied in quantities, or at retail, at their usual prices.

Country Merchants, Instructers, and School Committees, are respectfully invited to call. July 21.

ADAMS FEMALE ACADEMY, DERRY, N. H.

The SECOND TERM at the Adams Female Seminary commences on Wednesday, the first day of August next.

C. S. THOM,
Secretary to the Board of Trustees.

Derry, N. H. July 10, 1832.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructors.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT,
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS.
} *Committee.*

July 14.

INGRAHAM'S MAP OF PALESTINE.

FOR SUNDAY SCHOOLS,—CHEAP.

Just received, and for sale by B. H. GREENE, at the Sunday School Depository, 124 Washington street. Also—The elegant Historical Map. 3t July 7.

UNITARIAN ADVOCATE,

FOR JULY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 1, for July, 1832.

CONTENTS.

The Sabbath. Thoughts on the Character and Prospects of the Present Age. Variety of Preaching. Lines on the Death of Miss Hannah Adams.—Original Poetry. The Visible and the Invisible. Illustrations by Coleridge. Blessed are the Dead—Original Poetry. The Existence and Rights of Churches. New Books.

Intelligence.—Ordinations.—Dedications.—Unitarianism in the West—Meetings of Unitarians—Auxiliaries to the American Unitarian Association.

July 7.

BOOK AND JOB PRINTING

EXECUTED WITH

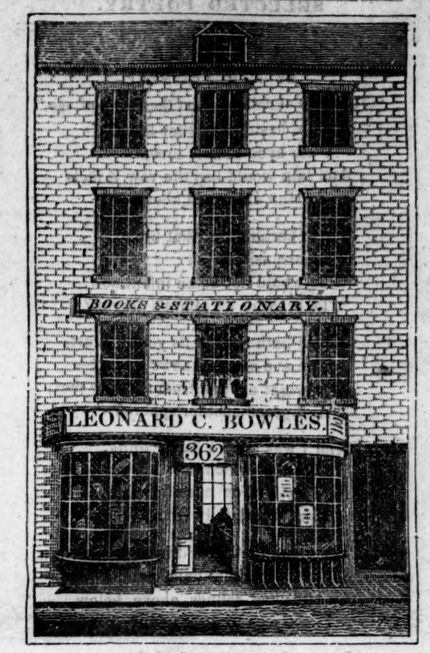
CORRECTNESS, NEATNESS AND DESPATCH,

BY

MINOT PRATT,

No. 362 WASHINGTON STREET,

BOSTON.



VALUABLE BOOKS--CHEAP.

For Sale by L. C. BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, full cloth, per vol.	1,50
do. do do. full calf, gilt,	2,00
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, 25 cts. or per doz.	3,00
Plain Letters on Important Subjects, 25 cts. or per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, 28 cts. or per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy,—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechism,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,—Selections from Fenelon,
Greenwood's Lives of the Apostles,
Kenrick's Exposition,—Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c. July 21. 1stf.

SLATER'S ORIGINAL DRAUGHT.

Will be published the ensuing Fall "An Original Draught of the Primitive Church, in Answer to a Discourse, entitled 'An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first 300 years after Christ—by Lord Chancellor King.' By a Presbyter (Slater) of the Church of England. First American, from the London Edition, with a Biographical Memoir of the Author, and a Notice of the circumstances under which the work was written—by a Presbyter of the Protestant Episcopal Church in Massachusetts."

The work will be printed on a new type and good paper, and be comprised in one volume, royal 12mo, of between 300 and 400 pages, neatly bound in glazed muslin, at $1,00 per copy. Subscriptions received by

R. P. & C. WILLIAMS,
Nos. 18 and 20 Cornhill, (late Market Street.)

☞ For sale as above a large assortment of Books, on liberal terms. July 14.

SMITH'S INTRODUCTORY ARITHMETIC.

The Little Federal Calculator, consisting of Questions and Tables, to employ the mind and fingers only, designed particularly to go before the slate and to prepare for it. By ROSWELL C. SMITH, Author of Practical and Mental Arithmetic.

The reputation and extensive use of the author's larger treatise on Arithmetic render it unnecessary to say much to insure the attention of teachers to this work. It is on the Eclectic plan, and it is believed it will be found a great improvement in the art of teaching Arithmetic to young children. It contains no pictures, but in its small compass comprises a vast amount of useful matter so arranged as to interest children and excite their desires to look more deeply into the subject and thus be prepared for the larger work.

[Extract from Mr Colburn's Lecture before the American Institute.]

"It has often been asked whether the plates that accompany Colburn's Arithmetic, or any thing of a similar nature, are of any use to the learner. I think myself that they have but little effect upon his progress. The plates are very convenient, but I believe the fingers do about as well as any thing. If the scholar is assisted by helps of this kind he should be allowed to use them entirely by himself and in his own way. Any helps by which the work is partly done for the scholar, are certainly injurious. It is by his own efforts that a child is to learn, if he learns at all. The teacher may assist him in understanding the question, but not in the operation,—not even in arranging the counters; for to do this is to do for him the most important part of the solution."

Hence the arbitrary arrangement of any lines, plates, &c. in the book, by which the child sees the solution of a question without exercising his mind in working it out, is by unions. In this work that error is avoided, and the only mode of illustration is by the pupil's own fingers, moved by himself.

This day published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. July 14.

DESCRIPTION OF SHAW'S VISIBLE NUMERATOR.

Just published and for sale by RICHARDSON, LORD & HOLBROOK, "Arithmetic Philosophically taught; or a description of the Visible Numerator, with instructions for its use, illustrated with plates. By OLIAER A. SHAW.

Also, Shaw's Visible Numerator,—designed to illustrate to the eye, and thus convey to the mind a clear and adquate idea of the general principles of Arithmetic. July 7.

SELECTED POETRY.

INFANCY.

BY R. MONTGOMERY.

"The smile of childhood on the cheek of age."

A child beside a mother kneels,
With eyes of holy love,
And fain would lisp the vow it feels
To Him enthron'd above.

That cherub gaze, that brow
So exquisitely fair;
Who would not be an infant now,
To breathe an infant's prayer?

No sin hath shaded its young heart,
The eye scarce knows a tear:—
'Tis bright enough from earth to part,
And grace another sphere?

And I was once a happy thing,
Like that which now I see;
No May-bird on ecstatic wing,
More beautifully free.

The cloud that bask'd in noontide glow,
The flower that danc'd and shone—
All hues and sounds, above, below,
Were joys to feast upon!

Let wisdom smile,—I oft forget
The colder haunts of men,
To hie where infant hearts are met,
And be a child again;

To look into the laughing eyes
And see the wild thoughts play,
While o'er each cheek a thousand dyes
Of mirth and meaning stray.

Oh! manhood, could thy spirit kneel
Beside that sunny child,
As fondly pray, and purely feel,
With souls as undefiled,—

That moment would encircle thee
With light and love divine;
Thy gaze might dwell on Deity,
And Heaven itself be thine!

NO HOME BUT HEAVEN.

BY BERNARD BARTON, ESQ.

The exile on a foreign strand,
Where'er his footsteps roam,
Remembers that his fathers' land
Is still his cherish'd home.

Though brighter skies may shine above,
And round him flowers more fair,
His heart's best hopes and fondest love
Find no firm footing there.

Still to the spot which gave him birth
His warmest wishes turn;
And elsewhere own, through all the earth,
A stranger's brief sojourn.

Oh! thus should man's immortal soul
Its privilege revere;
And, mindful of its heavenly goal,
Seem but an exile *here*.

'Mid fleeting joys of sense and time,
Still free from earthly leaven,
Its purest hopes, its joys sublime,
Should own *no home* but *Heaven*.

MISCELLANEOUS.

MISSIONARIES IN THE EAST.

The following remarks are from Madden's travels in Turkey, Egypt, Nubia, and Palestine.

It is in vain to delude ourselves with the belief that we are largely contributing to the civilization of the East, by assisting the Bible Society in "the conversion of the heathen." The knight-errants of Christianity, indeed, pervade every corner of the kingdom. The scriptures, indeed, have been *translated* into a hundred mutilated tongues; and vast sacrifices of money and of truth have been made in the cause of Eastern proselytism.

To convert, it is thought, is to civilize: in my apprehension, to civilize is the most likely method to convert. Our missionaries have been totally unsuccessful, for they commenced at the wrong end. I speak on this point from much observation and a long acquaintance with the subject. They relied on the abstruse dogmas of the church, rather than on the mild doctrines of Christianity, for persuasion. The Turk had to digest the Trinity before he was acquainted with the beautiful morality of the Gospel. The Greek had to stomach the abuse of "the holy fire," before he was made sensible of the advantages of a purer worship. The Catholic had to listen to the defamation of his creed before he was convinced of a more rational religion; and if they were so successful as to shake him in his faith, he had then to decide whether he would be a Methodist, or a Presbyterian, or a Calvinist, or an English Protestant, or a German Lutheran; for our missionaries in Egypt and Syria are of as many conflicting sects. But such is the perversity of the human heart, those wretched Arabs, morally as well as physically blind, continue "to walk in darkness and the shadow of death," obstinately refusing the light we fain would force upon them; and when they are reproved, they have the audacity to say, "*We have the faith which our fathers followed, and we are satisfied with it.*"

A temporal provision has sometimes produced a temporary change; but this is rare; for the conversion of a Mussulman would necessarily consign the convert to the grave: but if, in secret, a proselyte be made, the event, under the magnifying lens of the "Missionary Herald," makes a flourishing appearance. "The Conversion of the Heathen" heads a chapter, the Evangelical reviewers chuckle over "the triumph of the Book," and John Bull pays another year's subscription to support "the cause of truth."

A Jew, here, whom the Rev. Joseph Wolff "left impressed with the truths of Christianity," showed me a splendid copy of the Scriptures, which that gentleman had given him: I was astonished to find the New Testament had been torn out; I begged to know the reason; the man acknowledged to me that he had torn out the New Testament after Mr Wolff's departure. I accompanied one of the missionaries to the synagogue, who in the middle of the worship commenced distributing tracts. I saw some of them thrown down; others were deposited, without a regard, on the forms; surely the zeal was indiscreet which for any purpose disturbed the performance of religious duties; and assuredly a Hebrew missionary would have been roughly handled by the beadle of St Paul's had he intruded himself, on the Sabbath, between the congregation and their God, to distribute versions of the Talmud. In alluding to the many suppositious conversions which abound in Mr Wolff's book, I impugn not that gentleman's veracity; but I have good reason to know that he and his enthusiastic brethren are imposed upon by the needy and the vile.

THE CHOLERA.

The following is an extract from a letter to the Mayor of Philadelphia, published in Poulson's Daily Advertiser.

Believing as I do, that cholera is a consequence following upon those who unite uncleanliness with intemperance, and who are incorrigibly resolved on choaking up the otherwise delightful avenues of life, and marring the comforts of the social and domestic circles, I say, after all, I have my doubts whether cholera is not a blessing to the world. It certainly cannot, with propriety, be called 'the curse of God.'

I venture, with reverence, upon the views I propose to submit on this part of this concluding letter, and with no want of respect for those who employ those terms when discoursing about it.

It has occurred to me that the use of the term, 'the curse of God,' is calculated to excite alarm. Besides it places the Deity before the mind as a vindictive being, which, instead of exciting to admiration, and love of his character and attributes, produces feelings of repulsion and dislike. I am not able to discern in what cholera, or any other disease, so clearly the result of man's own acts, can, with propriety, be called 'the curse of God.' Allow me to reason a little upon it.

All the elements which enter into the composition of the natural world, were made to promote the order and harmony of that world, and to be tributary to the comfort and happiness of man. Fire is one of these elements. What is more useful to man than fire? What ministers more to his comfort? Should any man, or set of men, (and it often happens,) abuse the gift of fire, by getting drunk, and allowing it to burn up their dwellings, and the whole city, with their own families, and the families of thousands, would it be right to call this wide-spread calamity, thus produced, 'the curse of God?' It appears to me that it would not. It would be a curse, truly, but it would be a curse flowing from man's own uncontrolled act, committed in defiance of the command of God, which enjoins temperance and sobriety upon man.

Believing as I do, that cholera is but the effect of intemperance, vice, and filth, and that the Deity has never imposed this condition upon man by any of his laws, man himself is the procuring cause of the curse, and not the Deity. Young has a couplet in his 'Night Thoughts,' which appears to me to be in point.

"Blame not the bowels of the Deity,
Men should be blest, *as far as man permits.*"

I look upon the Deity as beholding with no complacency those acts of man which involve him in cholera, or any other calamity. Nothing has been left undone by this great first cause for the enlightening and counselling of man. Light has been poured, as from a fountain, upon all the pathways of human existence, to enlighten, and guide this creature of a bountiful and watchful Providence. If man will close his eyes to this light, and stumble on in opposition to the immutable laws of God, he must bear the pains, and suffer the penalties of such waywardness. It must not be expected that the plan of the world will be changed for him; or that its laws will be altered, or made to accommodate themselves to his caprice. This would be to break up the established order of things, and introduce anarchy into a world that is governed by a Being who knows no change, and in effect to destroy the great fabric of the universe.

Man, then, is the procuring cause of all the evils that afflict him,—and the cholera among the rest. God is not the author of any of those evils. He is the author only of all good, and "the giver of every perfect gift." He delights not in the misery of man.—Man has been created free,—placed on a plan which operates on laws which uphold and govern the universe, each one of which, if conformed to, would be his blessing, and not his curse,—and with power to conform to them all. It is only when he rebels, that he is cursed,—cursed, not by any vengeful act of God, but by virtue of laws, which, if followed, would minister to his happiness, with the same certainty that their violation ministers to his misery.

One word more. The citizens of New York and Philadelphia would do well to look back into past summers, and count up the cases of sudded death by drinking cold water, and from other causes which the summer and its fruits,—its bad meats, and other matters, bring along with them,—and then, when deaths happen, as they will happen by the same causes, not to run mad at the idea of cholera.

Let us act the part of reasonable beings, and when the poor and destitute want help, extend it freely and fearlessly; and as far as we may be able, counsel those who disregard the great principles which ensure health and security, to follow out those plans of cleanliness and temperance, upon which, by a wise and merciful arrangement, the Deity has made those blessings to depend.

REPORT ON THE CHOLERA.

Drs Bigelow, Ware and Flint, the physicians deputed to visit the city of New York made the following report on their return to the city.

To the Board of Health Commissioners of the City of Boston.

The Medical Deputation appointed by the City of Boston to visit New York for the purpose of making observations relative to the disease now prevailing in that place, respectfully REPORT:

That in the execution of their commission they have diligently occupied the principal part of three days in that city, in inspecting the various receptacles of the sick, and in instituting such inquiries as they deemed important relating to the object of their mission. They have visited all the Cholera Hospitals, together with the Alms-house at Bellevue, and some of these institutions repeatedly; they have seen upwards of two hundred Cholera patients, and witnessed several *post mortem* examinations.

They consider the New York disease to be the same Cholera which has successively prevailed in Asia, Europe and Canada. It is distinguished by most of the malignant symptoms which have been noted in other places, and which are already familiar to medical readers, such as the sudden developement of the disease, the rapidity with which the patient is prostrated, the short course after which death takes place, a majority having died within twenty-four hours of the time of supposing themselves ill, and some in a less period; thus furnishing during the stay at New York, an opportunity to observe both the beginning and end of a considerable number of cases. It is distinguished also by the suddenness and peculiar character of the alvine evacuations, which at length become floculent and pearl-colored, by the thirst, and burning at the region of the stomach, by the coldness, dampness and lividity of the skin, and its corrugation on the hands and feet, by the shrinking and peculiar expression of the countenance, by the sound of the voice resembling a feeble wail, by the more or less spasmodic affection of the muscles, by the sinking and loss of the pulse for a long period before death, and by the clearness of the mind to the last.

But although some of these symptoms were strongly marked in every instance, yet in few were they all assembled, and in some, but those not the less malignant, the most striking symptoms were wanting. The spasmodic affections, though occurring at some period of almost every case, were not so common or so long continued as to constitute a very leading feature. The evacuations were less profuse, and continued through a smaller portion of the disease, than was to have been anticipated. The blue or dark color of the skin was also less universal, and though seldom wanting in the hands and nails, yet many presented it no where else. Very few exhibited a striking darkness of the whole body, though in many, at the last stage, the face and extremities were of a dull slate color, resembling that of the hands of mechanics who work in a black dye. The tongue was not uniformly nor even generally cold, nor did the countenance even at the approach of death exhibit always the usual peculiarities of the disease.

Another deviation, which was noticed, from the common descriptions, was the absence of any apparent marks of great suffering. The patient seemed generally quiet and indifferent, made but little complaint, and paid but little attention to the presence of strangers, or other external objects. In a room containing ten or a dozen patients it was not common to see more than one or two at a time under the influence of any degree of spasm, and frequently a perfect stillness prevailed.

No evidence could be obtained, that a specific contagion had any agency in the origin or propagation of this epidemic. Its history was like that of an indigenous disease, and the first cases are believed to have occurred among persons confined in the almshouse and penitentiary. In the city the first cases were scattered, insulated and frequently remote from each other.

In regard to treatment, the delegation believe that more depends upon preventive, than upon remedial means. A large portion of malignant cases of cholera, among which are often found the *earliest* cases which occur in cities, may be regarded as for the most part incurable. This apparently arises, not wholly from the nature of the disease, but in perhaps a greater degree from the character of the subjects upon whom it most readily alights. These are the degraded and suffering poor, the superannuated, the exhausted, the intemperate, the debauched,—persons frequently whose lease of life is finished or forfeited, and in whom Cholera only anticipates by a few weeks, or months, the inevitable courses of nature. It would be unreasonable to expect that such cases can be within the control of remedial art.

On the other hand it is our belief that even during the epidemic presence of the disease, in places generally salubrious, there is little cause for apprehension among the healthy, the cheerful, the active, the discreet and temperate, those who fearlessly pursue their respective paths of duty, and occupy their minds with other subjects than the Cholera. Among such persons we have reason to believe that the attacks of the disease are comparatively rare, or if they do occur, are mild, giving timely notice by premonitory symptoms, which are not difficult to be removed by medical aid. It is not unreasonable to suppose that certain national temperaments, among which we may happily class that of our own population, predispose to immunity from the disease. The English, under parallel circumstances, have suffered less than the French, both in Europe and in Canada.

The assumption which has been frequently made that the disease differently affects classes in different walks of life, is true only in reference to habits, and not to condition. The laboring part of the community, when temperate and prudent in their modes of living, are as likely as any who could be named, to escape the disease. The numerous operative classes, the day-laborers, also domestics who reside in clean and comfortable houses, may be expected, certainly as much as any class whatever, to enjoy health, under the ordinary precautions of temperance and regularity of life.

The result of their observations made in the city of New York, leads this delegation to feel the urgent importance of completing in this city the preparatory arrangements which have been so wisely begun. The disease perhaps may not visit our healthy region at all; nevertheless, if it does come, it should not find us unprepared. The provisional hospitals which have already been engaged and organized, furnish honorable testimonials to the wisdom of the health commissioners. We would beg leave respectfully to urge the importance of engaging at an early period, a competent number of nurses, carriers, and attendants, both male and female, and particularly that these should be persons of good character and temperate habits, for reasons which will be obvious to the board.

It is expedient that a supply of fuel should be deposited in each of the hospitals, with fire places or open stoves, in most of the rooms. During the cool days of this week, the patients in the New York hospitals were thought to suffer by the reduced temperature of the atmosphere, the disease being one in which external warmth is difficult to be maintained. To exclude the cold air the attendants had recourse in many cases to closing the windows and doors of the sick rooms, thus producing a confined and concentrated atmosphere, which if long continued, must tend to aggravate, as well as multiply the disease. It would be better in such cases to keep up fires sufficient for the necessities of the patients, while the external air might be freely admitted, to accomplish the necessary ventilation.

Litters for the conveyance of the sick should be provided and kept at all the hospitals. These may be conveniently made in the form of a wide hand-barrow, with a sacking and mattress, the top covered with a cloth awning. The men who are to carry them should be in attendance at the hospitals.

The provisions necessary for the complete and early organization of the Cholera hospitals, will involve a considerable, and perhaps an unnecessary expense. They are such, however, as must appear proper to every wise man in a reflecting community. Should the event prove that they have been altogether superfluous, there will be sufficient reason devoutly to thank Providence that they are so.

JACOB BIGELOW,
JOHN WARE,
JOSHUA B. FLINT.

Boston, July 13, 1832.

UNPRINCIPLED WRITERS.

A writer [says Addison] who makes fame the chief end of his endeavors, and would be more desirous of pleasing than of improving his readers, might find an inexhaustible fund of mirth in politics. Scandal and satire are never failing gratifications to the pubic. Detraction and obloquy are received with as much eagerness as wit and humor. Should a writer single out particular persons, or point his raillery at any order of men, who by their profession ought to be exempt from it—should he slander the innocent, or satirize the miserable—or should he, even on proper subjects of derision, give the full play to his mirth, without regard to decency or good manners—he might be sure of pleasing a great part of his readers, but must be a very ill man, if by such a proceeding he could please himself.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No XIII. of the NEW ENGLAND MAGAZINE, for July, 1832.

CONTENTS.

ORIGINAL PAPERS. Early American Artists and Mechanics; Sports of Childhood; The Schoolmaster, Chap. IV.; The writings of Sir Walter Scott; The Farewell; Our Village Poet, Ugly Reflections; Life beyond the Frontier; Dramatic Reminiscences, No 5; A Poet's Repinings; A Chapter on Field sports; Humors of an Oriental; A morning in June; Reminiscences of a retired Militia Officer, No 3; Death and the lady; Stephen Girard; A Vision; The Night Season.

MONTHLY RECORD. *Politics and Statistics.*—United States, New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania Ohio, Illinois.

Literary Notices.—Swallow Barn, or a sojourn in the Old Dominion. The History and Geography of the Mississippi Valley, Geography of the Atlantic United States, and the whole American Continent, by Timothy Flint. The soul of man, by Leonard Withington. The Alhambra, by the author of the Sketch Book. The faith of the Pilgrims; a Sermon, delivered at Plymouth, on the 22d of December, 1831, by John Codman, D. D. A Discourse before the Massachusetts Society for the Suppression of Intemperance, by William Sullivan. Ladies' Family Library, by Mrs Child, Vol, I. Correspondence between the First Church and the Tabernacle Church in Salem. Biography of Stephen Girard, by Stephen Simpson. Commentaries on the Law of Bailments, by Joseph Story, LL. D.

Obituary Notices.

Literary Intelligence. July 1.

FLINT'S GEOGRAPHY.

Just published and for sale by RICHARDSON, LORD & HOLBROOK, "Flint's Geography," new edition; two volumes in one.—Vol. I. containing, The History and Geography of the Mississippi Valley—to which is appended, a condensed Physical Geography of the Atlantic United States, and the whole American Continent.—Vol. II. The United States, and the other Divisions of the American Continent. By TIMOTHY FLINT, author of 'Recollections of the last ten years in the Mississippi Valley,' 'Salve Magna Pareus.' &c. July 7.

THIS day published by GRAY & BOWEN, 141 Washington Street,

THE NORTH AMERICAN REVIEW,

NO. LXXVI.

CONTENTS.

Art. I. History of Kentucky.—The History of Kentucky, exhibiting an Account of the Modern Discovery, Settlement, Progressive Improvement, Civil and Military Transactions, and the Present State of the Country. In two volumes. By H. Marshall.

Art. II. Cousin's Philosophy.—Cours de Philosophie. Par M. V. Cousin, Professeur de Philosophie à la Faculte des Lettres de Paris. Introduction a l'Histoire de la Philosophie.

Art. III. Life and Times of Richard Baxter.—The Life and Times of the Rev. Richard Baxter, with a Critical Examination of his Writings. By Rev. William Orme, author of the Life of John Owen, D. D., Bibliotheca Biblica, &c. In two volumes.

Art. IV. Hodgson's Memoirs on the Berber Language.—1. Grammatical Sketch and Specimens of the Berber Language, preceded by Four Letters on Berber Etymologies, addressed to the President of the American Philosophical Society. Read Oct. 2, 1829. Published in the Transactions of the Society.—2. Notes of a Journey into the Interior of North Africa, by Hadji Ebn-ed-Din El-Eghwaati. Translated by W. B. Hodgson, Esq. late American Consul at Algiers, and a Foreign Member of the British Royal Asiatic Society.

Art. V. Henderson's Iceland.—Iceland; or the Journal of a Residence in that Island, during the years 1814 and 1815; containing Observations on the Natural Phenomena, History, Literature and Antiquities of the Island; and the Religion, Manners, and Customs of its Inhabitants. By Ebenezer Henderson, Doctor in Philosophy, &c. Abridged from the Second Edinburgh Edition.

Art. VI. Cholera.—London Quarterly Review. No. XCI. Article VI. On the Cholera.

Art. VII. American Colonization Society.—1. Fifteenth Report of the American Colonization Society. Washington.—2. Letters on the Colonization Society; with a View of its Probable Results; addressed to the Hon. C. F. Mercer. By M. Carey.

Art. VIII. English Literature of the Nineteenth Century.—American Library of Useful Knowledge. Vols. II. III. IV.

Art. IX. Habits of Insects.—Insect Architecture. Insect Transformations. Insect Miscellanies.

Art X. Bigelow's Travels in Malta and Sicily.—Travels in Malta and Sicily, with Sketches of Gibraltar, in Eighteen Hundred and Twenty-Seven. By Andrew Bigelow, Author of 'Leaves from a Journal in North Britain and Ireland.' June 30.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. LI. *for July* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art I. Life of Sir Isaac Newton—The Life of Sir Isaac Newton. By David Brewster.

Art. II. Arius and the Arian Controversy—Library of Useful Knowledge; History of the Church.

Art. III. Hinck's Sermons—Sermons and Occasional Services selected from the papers of the late Rev. John Hincks. With a Memoir of the Author, by John H. Thom.

Art. IV. Dignity and Interest of the Clerical Office—A Sermon, preached at the Annual Election, May 25, 1831. By Leonard Withington.

Art. V. Contemplations of the Saviour—Contemplations of the Saviour; a Series of Extracts from the Gospel History, with Reflections, and Original and Selected Hymns. By S. Greenleaf Bulfinch.

Art. V. Mr Frost's School Books—1. An Abridgment of "Elements of Criticism, by the Honorable Henry Home of Kames." Edited by John Frost.—2. Outlines of History; embracing a concise History of the World, from the Earliest Period to the Pacification of Europe in 1815. Second American Edition, with Additions and a Set of Question for Examination of Students. By John Frost.—3. History of Ancient and Modern Greece; illustrated with Maps and Copperplate engravings. Edited by John Frost.

Art. VII. Cheneviere's Essay on Original Sin—Du Peche Originel, ou de la Depravation Hereditaire dans l'Homme. Par M. Cheneviere, Pasteur et Professeur a Geneve. Second Essai.

Art. VIII. Man considered in relation to External Objects—The Constitution of Man considered in relation to External Objects. By George Combe.

Index. June 30.

LEMPRIERE'S CLASSICAL DICTIONARY.

Just published by RICHARDSON, LORD & HOLBROOK, School Book publishers, 'Lempriere's Classical Dictionary,' new edition; for schools and academies, in one volume 12mo; price $1 50. 'This edition contains every name in the best revised English edition of Lempriere's original work. It also contains all the matter that is either important or useful for families and young persons. The original work is full of indelicate passages which necessarily exclude it from the multitude of schools for young persons, to which it would otherwise be of the greatest importance. In the present edition, all such passages are excluded, and nothing is introduced which may render it improper for youth of either sex. The abridgment consists in the rejection of references to ancient authors, biographical notices of the best edition, matter which is repeated under several different heads, and exceptionable or unimportant passages. It is obvious, therefore, that the work not only contains all that is essential in the octavo edition, (except to merely classical scholars,) while it is free from the blemishes which have hitherto prevented the work from being used in the numerous schools and academies for youth in our country.' July 7.

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